1: Gillin E-5 (1932-33) 1936 SR9 Carib SR9

work, and, by dint of long experience, every man in a canoe party knows his place in an emergency without having to be told. 502

When not in use, the korial is tied to a post or tree on the bank and kept parallel to the shore by stakes which are driven into the water against its outer side. The woodskin is usually submerged in the water when not in use, so that the bark will not dry up and curl. 504

The skill of the Carib paddlers is shown in the sport of hunting the labba (*Coelegenys* sp.). This animal comes down to the river to drink and graze at night. On several dark nights Carib men have taken me on labba hunting expeditions, the sport being enhanced for them by my possession of an electric torch light which could be flashed in the eyes of the startled beasts. In pitch darkness, and in spite of the many logs and obstructions in the river, the canoe would be noiselessly manoeuvered along the bank without prematurely frightening the labba, which could be located by the noise of its nibbling and moving about. 225

When traveling on the river, a stop is usually made for the night about an hour before sundown. Time is allowed for the building of a temporary shelter on the bank or a sandbar, and for a bit of hunting and the placing of set-lines before darkness settles down. 484

RECREATION

Amusements, Stimulants and Narcotics, Art

As a rule the Barama Caribs are a jolly folk who in the course of their everyday lives manage to have more simple enjoyment than the average member of a more civilized society. They are continually laughing and joking among themselves even when engaged in rather arduous tasks; they enjoy entertaining their friends and being entertained, and all possible opportunities for a "good time" are seized. 181 ●

Small girls play with dolls (myakonbokupo) made from patumo wood and dressed with bits of cotton or cloth. Boys play with toy bows and arrows, practising for accuracy and distance, and also play with tops (kuma'epipyo) made of a pencil-like piece of wood thrust through an akuru seed and wound with kraua string. Usually the tops are spun on the ground, occasionally in cotton 524 857 [824]

175 a population of approximately 200 people. This provided a density of
162 approximately one person per five square miles along the Upper Barama
[161] River corridor.

*177 Over time, with the introduction of external resources, this
162 relationship has been changed. The niche of the Upper Barama Caribs was first extended by exchange and employment opportunities. Peberty's observations (1948) on this population were made during the first extensive involvement in employment. However, the data presented take the form of estimates rather than actual figures.

[161]

114 Peberty visited the Upper Barama River area sometime between
161 December 1945 and February 1946 for the purpose of making suggestions
• 181 for Amerindian development. He reports that "The Upper Barama River Caribs are the most impoverished and traumatic aboriginal group that I have encountered throughout the length and breadth of British Guiana" (1948:20). In part, he attributes this condition to the loss of Carib crafts as a consequence of opportunities with the miners.

[165] Peberty reports further an unspecified but "relatively high" infant mortality (1948:15). However, he provides no explanation. Also, he suggests that a reputed decline in the population is related to the "morbid conditions of these contemporary Carib groups" (1948:20). He estimates about 474 Caribs for the Upper Barama River area and the
114 Barima tributaries (1948:15). Little can be said regarding population
161 increase or decrease at this time from his observations. However, there is one indication that the population size reported by Gillin
[666] was little changed. In 1953, eighty-eight adults were registered to vote in the Upper Barama River area.